Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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POETRY.

THE RESURRECTION.

A poem of high character, in ten Books, by Robert Pollok, has lately been published in Edinburgh. This work is reviewed in the Eclectic Review, of October, in which expressions of great respect are used, both with reference to the poem and the author. We have not time now to describe the subject and purpose of the poem, and shall only make some detached extracts, as given in the Eclectic. The particular subject is the *Resurrection*.

'Now starting up among the living changed,
Appeared innumerous the risen dead;
Each particle of dust was claimed: the turf
For ages trod beneath the careless foot
Of men, rose organized in human form.
The monumental stones were rolled away;
The doors of death were opened: and in the dark
And loathsome vault, and silent charnel-house,
Moving were heard the mouldering bones that sought
Their proper place. Instinctive, every soul
Flew to its clayey part: from grass-grown mould,
The nameless spirit took its ashes up,
Reanimate; and merging from beneath
The flattered marble, undistinguished rose
The great,—nor heeded once the lavish rhyme
And costly pomp of sculptured garnish vain.
The Memphian mummy that, from age to age
Descending, bought and sold a thousand times,
In hall of curious antiquary stowed,
Wrapt in mysterious weeds, the wondrous theme
Of many an erring tale,—shook off its rags;
And the brown son of Egypt, stood beside
The European, his last purchaser.
All woke—the north and south gave up their dead.
The caravan that in mid journey sunk
With all its merchandise expected long,
And long forgot, ingulfed beneath the tide
Of death, that the wild spirit of the winds
Swept in his wrath along the wilderness,—
In the wide desert woke, and saw all calm
Around, and populous with risen men;
Nor of its relics thought the pilgrim then,
Nor merchant of his silks and spiceries.
And he—far voyaging from home and friends,
Too curious with a mortal eye to peep
Into the secrets of the Pole, forbid
By nature, whom fierce winter seized, and froze
To death, and wrapped in winding-sheet of ice,
And sang the requiem of his shivering ghost,
With the loud organ of his mighty winds,
And on his memory threw the snow of ages—
Felt the long absent warmth of life return,
And shook the frozen mountain from his bed.
All rose of every age, of every clime;
Adam and Eve, the great progenitors
Of all mankind, fair as they seem'd that morn,
When first they met in Paradise unfallen.

* * * * * *

The sea gave up its dead.

Great ocean! strangest of creation's sons;
Unconquerable, unreposed, untired;
That rolled the wild, profound, eternal bass
In nature's anthem, and made music such
As pleased the ear of God. Original,
Unmarred, unfaded work of Deity,
And unburlesqued by mortals puny skill;
From age to age enduring and unchanged;
Majestical, inimitable, vast;
Loud uttering satire, day and night, on each
Succeeding race and little pompous work
Of man. Unfallen, religious, holy sea!
Thou bowedst thy glorious head to none, fear'dst none
Heardst none, to none didst honor, but to God
Thy Maker—only worthy to receive
Thy great obeisance. Undiscovered sea!
Into thy dark, unknown mysterious caves
And secret haunts, unfathomably deep,
Beneath all visible retired, none went
And came again, to tell the wonders there....
That morning, thou that slumbered not before,
Nor slept Great Ocean, laid thy waves to rest,
And hushed thy mighty minstrelsy. No breath
Thy deep composure stirred, no fin, no oar;
Like beauty newly dead, so calm, so still,
So lovely, thou, beneath the light that fell
From angel chariots sentineled on high,
Reposed, and listened, and saw thy living change,
Thy dead arise.....

..... Sudden arose
From out their watery beds, the ocean's dead,
Renewed, and on the unstirring billows, stood,
From pole to pole, thick covering all the sea;
Of every nation blent, and every age.'

* * * * * *

'It was a congregation vast of men,
Of unappendaged and unvarnished men;
Of plain, unceremonious human beings,
Of all but moral character bereaved.'

* * * * * *

'Thus stood they mixed! all generations stood
Of all mankind! innumerable throng!
Great harvest of the grave! waiting the will
Of Heaven, attentively and silent all.'

* * * * * * * *

Another breathless pause: and then,

'Upon the circuit of the upper spheres,
A glorious seraph stood, and cried aloud,
That every ear of man and devil heard:
"Him that is filthy let be filthy still;
Him that is holy, let be holy still."
And suddenly, another squadron bright,
Of high arch-angel glory, stooping, brought
A marvellous bow; one base upon the Cross;
The other, on the shoulder of the Bear, [ens,
They placed, from south to north spanning the heav-
And on each hand dividing good and bad,—
Who read on either side these burning words,
Which ran along the arch in living fire,
And wanted not to be believed in full:
"As ye have sown, so shall ye reap this day."'

BIOGRAPHICAL.

Nathaniel Appleton Haven.

A delightful volume of 390 pages octavo, has just been printed (not published) entitled, "*The Remains of* Nathaniel Appleton Haven.—*With a Memoir of his Life, by* George Ticknor." The character of Mr. Haven as a man and a Christian was so elevated and exemplary, that this collection of his sentiments and opinions will not be without an influence on the advancement of those principles and hopes to which he devoted his life. To render this character more widely known and revered, we propose to extract a few passages which delineate his religious principles and feelings.

Mr. Haven was born at Portsmouth, N. H. Jan. 14, 1790. After finishing his preparatory studies at Philips' Academy in Exeter, he entered Harvard College, at the early age of thirteen, and was graduated with distinguished honors in 1807. He then returned to Exeter, and became an assistant teacher in the Institution.

Mr. Haven was well fitted for the situation he now occupied and the circumstances in which he was placed; and the effects of both on his habits and character were important and lasting. He went over again the classical studies he had pursued at college with great predilection, and began others in some respects higher and more severe. He found himself in the midst of a society, whose standard and tone were more elevated than any, in which he had before borne a part, and whose spirit he felt to be calling upon him for greater exertions than he had yet made. He was, too, gradually coming nearer to the business of life, and naturally felt its stirring influences, as he approached it. On all accounts, therefore, the year Mr. Haven now passed in Exeter was among the most interesting of his life; on one account, it was among the most fortunate. He had never before mingled freely in society. Its influence, therefore, like its influence on every fresh and ardent mind, was necessarily great; and it was his happiness, that the young friends to whom he now became attached, were persons of uncommon endowments, who were, like himself, eager in the pursuits of improvement, and gave the same impulse to his spirit, which they gladly received from him in return.

Another circumstance rendered this a peculiarly important year in Mr. Haven's life. He was naturally and almost necessarily called upon, in the course of it, to make his final decision as to the profession he would pursue. It was a subject, indeed, on which his thoughts had long been occupied, but its consequences were to decide so much of his future usefulness and happiness, that he now deliberated upon it with new care. His inclinations, for some time, had tended strongly towards divinity. His early education in his father's house had been such as a child receives, who is surrounded with religious influences and guarded by Christian affection, but who hears nothing of theological controversy. Very soon, however, he was told by others, of dogmas and creeds, and listened to public instructions from the pulpit, in the severest forms of Calvinism.—These he, for some time, believed to be essential to Christianity; and the consequence was, that, in his Junior year at college, he was agitated by painful doubts respecting its divine authority. But it was not, for a mind like his, long to continue in such bondage. He read Paley's "Evidences," the little tract of Priestly's—"An Appeal to the Serious and Candid Professors of Christianity," and the "Letters to Wilberforce, by a Layman." By the careful study of these and other books, he gradually returned to happy and settled views of Christian faith, but not to the creed of Geneva. Even before he left college, there are found among his papers proofs of the opening of a devout spirit; and, during the year he now passed at Exeter, they are not to be mistaken. The interest he took in the religious character of his pupils, the zeal and fidelity of his instructions, and the purity of his example, are still fresh in the memory of those with whom he was associated in the task he had undertaken; while many prayers, which he composed at this time, and which still remain among his papers, show how solemn he considered the nature of his duties to be, and how entirely he relied upon God for the strength necessary to fulfil them. Indeed, on all accounts, there can be no doubt, that, from this period of his life, religion constituted the foundation of his character, and essentially governed his conduct and life.

It was natural therefore, that, being called at such a time to make choice of a profession, he should have first thought of theology. But many circumstances opposed what, if his inclination alone had been consulted, might probably have been his final choice. His general health was not strong; his eyesight was doubtful; and, besides, he was the only son in his family, who thus seemed to require him to choose no pursuit, that would necessarily remove him from their immediate neighborhood. He, therefore, reluctantly gave up the study of divinity, and determining to devote himself to the law, left Exeter in the autumn of 1808, carrying with him the permanent attachment of many, who had been drawn to him by the fine talents and interesting qualities in his character, which had there been so fast unfolded.

In the year 1811, Mr. H. was on the eve of visiting Europe.

But at the moment, when he seemed nearest to the gratification of his wishes, he was suddenly cut off from them. His eyes, which from childhood had been feeble, were attacked with a violent inflammation, which continued from early in the spring of 1812, until after the declaration of war in the June following, when all intercourse with Europe was suspended. The disappointment was very great; but the personal suffering and privation were still greater. For three months, he was shut up in a darkened room, and, the greater part of that time, he was confined to his bed, enduring severe pain. Even when he was so far recovered, as to be able to go abroad into the light, the effects of this illness remained in his constitution. During ten years, he was able to read only in the daytime; sometimes only a small portion of the day; so that, for a most important period of his life, he was deprived of means of improvement, which seemed to be essential to the kind of success he sought.

But the beneficial effects of this visitation of God's providence, though, perhaps, not so immediate, and certainly not so obtrusive, were more important and lasting. Mr. Haven's mind, during this long period of suffering and privation, underwent a striking moral discipline. His thoughts were turned inward, and gained a clearness and exactness, which they never lost afterwards; his powers of reflection and reasoning were strengthened by solitary and silent exercise; his faculties became harmoniously balanced; and his own judgment of himself, of his objects in life, and of the means he possessed to accomplish them, were finally settled. I have no doubt, he was a wiser and better man, for this illness, all his life afterwards.

Perhaps one circumstance contributed, at this particular time, to give a more than commonly serious direction to his thoughts. In March 1812, just before he was confined by this distressing illness, he had publicly professed his belief in the Christian religion, and become a member of the church over which his venerable grandfather had so long been the pastor. His mind had been for some months determined on this point, and, indeed, his education and feelings had long tended to it. But the particular time he selected, was certainly appropriate. He had just finished the study of his profession; the world was more distinctly and immediately before him than it had been at any previous period of his life; and he was just about to encounter its cares and assume its responsibilities. He paused for a moment, therefore, on the threshold, and first publicly dedicated himself to God. In doing this, he neither expressed nor entertained any superstitious feeling. He attributed no particular efficacy to the rite he sought, except as a means of increasing his reverence for the religion, he was no less bound to obey without it. He approached the altar of Christianity, therefore, simply in a spirit of great humility, making no professions of his own piety, but humbly expressing his belief, and praying that he might be strengthened to show his faith in his life and conduct.

DOCTRINAL.

The Exclusive System.

That combination into which the orthodox clergy of New-England have lately entered to deny "Christian fellowship, the Christian name, and all Christian privileges to such as differ from them beyond a certain mark," is rightly denominated the *Exclusive System*. Some reference was made to this subject last week, by an extract from a late Sermon of Rev. Mr. Walker, of Charlestown. Our readers will require no apology for the introduction of the following further extract.

Our attention will next be directed to the leading assumption, on which the parties in this coalition think to defend the system they have adopted. It is agreed on all sides, I believe, that a certain latitude of thinking must be expected and allowed among Christians; but the Exclusionists maintain that limits are to be set, beyond which this indulgence shall not be extended; and furthermore, that they are vested with authority to set these limits, and alter them at pleasure. Their whole defence turns on the question of their possessing this authority. Before proceeding to contest the claim, I wish to clear the ground I am to take from all misapprehension. The Catholic may deny that I am a Catholic; the Baptist may deny that I am a Baptist; the Methodist may deny that I am a Methodist, and do no wrong. For my belonging to either of these sects depends on my according with the authorised formularies of the sect in question, and whether I do, or do not accord with these authorised formularies, the sect that made them is certainly competent to determine. The standards by which I am to be tried, in this case, are the work of man. They were instituted by the sect in question; and of course, as I have before observed, the same authority that was competent to make them, is competent to interpret and apply them.—But if, merely on the strength of this, any sect, or any number of sects, presume to deny that I am a Christian, this is doing what they have no right to do.

And the reason is obvious. The fact whether I am a Christian, or not, does not depend, like the preceding, on my coming up to the commonly received standards of any sect, but on my coming up to the standard of the gospel; and whether I come up to this standard, or not, depends on which of several interpretations of the gospel is the true one. Now I have freely conceded to each sect the exclusive right to interpret and apply its own standards, because of its own framing; on the ground, that each sect must certainly be supposed to understand what were its intentions in framing these standards, what they were intended to admit, and what to exclude. But when we come to apply the gospel as a standard, the case is different; for this being a standard framed by none of the contending sects, none can set up any claim to authority, or infallibility, in interpreting and applying it, which either of the others might not set up with just as much reason. You, as belonging to one sect, may say of me, as belonging to another, that I differ widely from you in the interpretation I put on the common standard acknowledged by us both. But you cannot say, that my interpretation is a false one; for this is a point which you are not competent to decide. You may say, that I preach another gospel from that which you preach; but you cannot say, that I preach another gospel from that which Christ and his apostles preached; for this involves a question which you are not competent to decide. I differ from you, it is true; but not more than you differ from me; and as our difference relates to a subject, respecting which you cannot pretend to any degree of authority, or infallibility, which I may not pretend to with just as much reason, if my differing from you proves me to be no Christian, you differing from me will also prove you to be no Christian. You must perceive, therefore, that this argument proves nothing, or proves too much.

Here I am prepared to meet the hackneyed plea, that the dispute is not about common differences, such differences as must always be expected, but about fundamentals. It will be said, that there must be some doctrines essential to Christianity; necessary to make it what it is, and without which it would not be what it is, but something else, another gospel. Omit any of these doctrines, therefore, and it is contended that what remains will not be Christianity; and, of course, those who embrace it, will not be Christians.

Be it so. Nobody denies that Christianity, considered as a system of religious instruction, has its essential and fundamental doctrines, which are necessary to make it what it is, as a dispensation of pardon and life. But the question arises, who is to determine which these doctrines are? The Catholics said, 'We are the persons to determine, and we have determined it at the Council of Trent.' 'No,' said the Lutherians, 'not you, but we. We are the persons to determine it; and we have determined it in the Confession of Augsburgh.' 'Not at all,' said the Calvinists; 'not at all. It was not for such persons as you to pretend to this authority. We are the persons to determine it; and we have determined it at the Synod of Dort, and afterwards in the Westminster Assembly.' 'By no means,' said the Church of England. 'Who made you, or any of you, a judge in these matters? You are not the judge; we are the judge. If you want to know which are the essential and fundamental doctrines of the gospel, the appeal must be made to the Thirty-nine Articles.' Thus one sect after another has arisen, each denying to all the rest an authority, which, however, in the same breath it has had the inconsistency and effrontery to arrogate to itself.

Scripture Illustrations.

[From Professor Norton's "Reasons for not believing the Doctrine of the Trinity."]

Whose are the fathers, and of whom concerning the flesh Christ came, who is over all, God blessed for ever.—Rom. ix. 5.

The last clause, we believe, is improperly referred to Christ. The words may be pointed, and rendered in the following manner:—

"And of whom was Christ according to the flesh. May he who is over all, God, be blessed for ever."

The objection to this explanation and rendering is, that in other similar expressions in scripture, the word Blessed, always commences the sentence, as is common in English. The answer to this is, that it is to God as the Author and head of the Jewish dispensation, as over all those things just mentioned, that St. Paul utters this expression of devout acknowledgment; and that the reference to God, *considered under this particular character*, would be lost by any different arrangement of the words. If the word answering to *blessed* were to commence the sentence, the effect in the Greek would be the same as in the following rendering of what would then be the arrangement; *blessed be the God who is over all, for ever and ever*; which would be a mere general ascription of praise to God, as presiding over the universe; and not a particular expression of gratitude to him, as the author and head of the Jewish dispensation.

But there is another mode of understanding the passage, which is not liable to any objection on the ground of an unusual construction. It is well known that the present pointing of the New Testament is of no authority, a fact indeed which we have just implied. Let any one now turn to the passage in his Greek Testament, and put a dot at the top of the line (equivalent to a colon or semicolon) after $\alpha\varphi\alpha\chi\sigma$ and a comma after $\pi\alpha\nu\tau\omega\nu$ and he will perceive that the following meaning immediately results:

"He who is (or was) over all is God blessed forever."

"He who is over all," that is, over all which has just been mentioned. The rapidity of expression in the original, however, is not fully represented by such a rendering, because in our language we are obliged to supply the ellipsis of the substantive verb. It may be imitated, however, by employing the participle instead of the verb; and translating thus:—

"Who are Israelites, whose was the adoption, and the glory, and the covenants, and the giving of the law, and the service of the temple, and the promises, whose were the fathers, and of whom was Christ according to the flesh; he who was over all, being God blessed for ever."

This conclusion, as every one must perceive, is in the highest degree proper and natural. Among the privileges and distinctions of the Jews, it could not be forgotten by the apostle that God had presided over all their concerns in a particular manner. With regard to the ellipsis of the substantive verb, which we have supposed, nothing is more common. In the five verses, including the verse we are considering (between the 3d and 9th) it occurs at least six times.

Many Trinitarian writers have been disposed to imply at least, very strongly, that the words, according to the common idiom of the Greek language, necessarily demand a Trinitarian rendering and exposition. We think we have shown this pretence to be wholly unfounded. But we happen to have it in our power to give what appears to us a perfectly decisive answer to it of a different kind. The opinions of the early orthodox fathers were such (as we have before stated) that they could not, and never did, even when most desirous of elevating his character, apply to Christ the title of "God over all." On the contrary, some of their number have expressly denied that this title belongs to him. It was applied to him by the Sabellians, and was considered as a distinguishing mark of their heresy. There is no one of the fathers more eminent than Origen.—"Supposing," says Origen, in his work against Celsus, "that some among the multitude of believers, likely as they are to have differences of opinion, rashly suppose that the Saviour is God over all; yet we do not, for we believe him when he said, 'The Father who sent me is greater than I.'" After the Nicene council, this title began to be applied Yet, subsequent to this time, Eusebius, in writing against Marcellus, says: "As Marcellus thinks, He who was born of the holy virgin, and clothed in flesh, who dwelt among men, and suffered what had been foretold, and died for our sins, was the very God over all; for daring to say which, the church of God numbered Sabellius among atheists and blasphemers." Now it is incredible that the text in question should have been overlooked. But the early fathers in making these, and a multitude of other similar declarations, concerning the inferiority of the Son to the Father, never advert to it. The conclusion is irresistible, either that the text did not exist in their copies in its present form, a conclusion which we are very far from being disposed to maintain; or, that they found no difficulty in explaining it in a similar manner to that in which we understand it. It would be rather a bold step for the sake of saving the Trinitarian exposition, to charge the Greek fathers with ignorance of the idiom of their own language.

Persecution.

The spirit of Religious Persecution Modified, not Extinguished.

Mild and gentle people do not like the idea of persecution, and are advocates for toleration; but then they think it no act of intolerance to deprive such sects as they dislike, of power, and of good name, within the pale of Christianity. The history of all this is, that all men secretly like to punish others for not being of the same opinion as themselves, and that this sort of privation is the only species of persecution of which the improved feeling and advanced state of the age will admit. Fire, faggot and fetters, have been clamored away; nothing remains but to mortify a man's pride, or to limit his utility, by setting a mark upon him as a bad Christian. By such contrivance, is insolence gratified and yet humanity not outraged. These intolerants, however, are as persecuting as the state of manners and existing laws will permit. Is it not the same spirit which wounds the feelings of a fellow-creature on account of his faith, or which casts his body into the flames? Are they any thing else but degrees and modifications of the same principle? I am sure there are many very excellent men,

who would be shocked if they could conceive themselves to be guilty of any thing like cruelty; but they innocently give a wrong name to the bad spirit that is within them, and think they are tolerant because they are not as intolerant as they could have been *in other times and countries, but cannot be now in this.* The true spirit is to search after God, and for another love with lowliness of heart; to fling down no man's altar; to punish no man's prayer; to heap no censures or maledictions on those solemn supplications, which in divers tongues, and with various creeds, but with one deep sense of human dependence, men pour forth to God. [*Anonym.*

CHRISTIAN REGISTER.

BOSTON, JANUARY 26, 1828.

Sunday School Society.

Report of the Franklin School.

The Franklin Sunday School was instituted a little more than a year since. It is not connected with any particular religious society. The children are collected from different quarters of the city. The laudable purpose of the teachers was to call together such children, and such only, as were connected with no other school. With this view, the teachers assigned to themselves each a certain number of streets, in which they were to inquire for children to form the new school. The school was opened October 2, 1826, with *forty-four* children, and nine teachers. The whole number who have attended school is 170. The number now properly belonging to the school is 133; and the average number who regularly attend is about 100. The number of teachers who have been connected with the school is 27; the number at present engaged in it is 21.—Regular meetings of the teachers are held once a month, at which the general interests of the school are discussed, and all alterations in its management are agreed on.—These meetings are considered highly important to the welfare of the school.

The following extract from the Report will give a view of the general course of instruction.

"We have, connected with the school, a library, in which there is about 200 books—100 hymn books, and 13 large scripture prints for illustration of remarkable passages in the New Testament—there is also 22 packs of hymns on cards, which are used in the exercise of singing at the commencing and closing of the school. Books from the library are given to the children every Sunday, *but not as rewards.* A certain number is assigned to each class, and the children receive them in rotation. No books are used for instruction but the Bible. Catechisms, and books of the kind generally in use in schools, have not been used in *this*, as we have believed they would give us no advantages greater than are obtained by our present mode of instruction. As the system adopted in the school is somewhat different from that pursued in most *other* schools, it has been thought proper to give a brief account of it; and it is the more readily done, from a belief of its superiority to the popular method of communicating instruction in *Sunday Schools.* The time allowed for instruction is *one hour*, divided into *four* equal parts. The first quarter is occupied as a general lesson for the whole school, by reading together a hymn, which is then explained by the superintendent; after which it is sung, and a prayer is offered by the superintendent, or one of the teachers, or the Lord's Prayer is repeated simultaneously by the whole school. The *second* quarter of the hour is devoted to explanation, by the teacher, of some part of the New Testament.—The *third* quarter of the hour the lesson is generally given by the teachers to their respective classes. It consists in explaining and commenting on a hymn, in reading or relating a narrative or moral tract, a lesson from the historical part of the Old Testament, or a lesson in natural theology. These four different lessons are changed successively every Sunday, and they are sometimes made general, or addressed to the whole school, by the superintendent, in the form of a lecture. The *fourth* quarter of the hour is passed in reading and singing a hymn, in the same manner as in the first quarter. All lessons are given to the children in the *afternoon*, and reviewed on the *succeeding Sunday morning.* The object of *this* is, to ascertain if the instruction given by explanation was understood and remembered, or *neglected* and *forgotten.*"

It is worthy of being mentioned, that the Ladies who are connected with the School as teachers, have associated with some others, for the purpose of procuring and preparing suitable apparel for those children who wish to attend the school, but whose parents are unable to procure for them such clothing as propriety and decency require. By this commendable attention to the temporal wants of the poorer children, many, who would probably otherwise have grown up in ignorance and perhaps in vice, are brought into a condition to have their moral wants also supplied, and to be instructed in the important truths and duties of religion. No charity can be more praiseworthy than this,—no efforts are so certain of rendering substantial benefit to the community. We doubt not that the individuals engaged in this charitable work will find an ample reward of their efforts, in the satisfaction of witnessing their happy fruits.

Religious Freedom.

In the Register of January 5, we gave an extract from the *Trust Deed* of the Hanover street Church, accompanied with a few remarks on the design and tendency of such instruments. During the past week we have noticed, with much satisfaction, the publication of an octavo pamphlet of 24 pages, on the same subject. It is entitled, "The Recent Attempt to defeat the Constitutional Provisions in favor of Religious Freedom, considered in reference to the *Trust Conveyances* of Hanover Street Church. By a Layman."

The attention of our readers is requested to the remarks of our correspondent F. in reference to this pamphlet, and to the subject which it so ably treats. Those who can readily turn to the copy of the Register referred to above, will do well to refresh their minds by a re-perusal of the extracts from the Trust Deed, there inserted, as they will thus be able to appreciate more fully the force and justice of the remarks of our correspondent.

Dedication.

The new Congregational Church lately erected at the corner of Washington and Castle-streets in the south part of the city, will be dedicated to the worship of God, on Wednesday the 30th inst. by appropriate religious services. The public exercises will commence at 11 o'clock, A. M. The Church will be opened at an early hour, for those who wish to attend. In addition to the Sermon and other religious exercises, two Original Hymns, composed for the occasion, will be sung, and the services will be concluded by an appropriate Anthem.

Lectures on Palestine. A highly interesting Lecture was delivered on Thursday evening, at the Hall of the Atheneum, by Rev. Henry Ware, jr. of this city. It was introductory to the course of Lectures on Palestine, advertised in our last. The Introductory Lecture, to which we now allude, was open for the free attendance of all. The audience was very large, and of the first respectability.

It is the benevolent purpose of this course of Lectures to establish a scholarship in the Theological School at Cambridge. This consideration, together with the entertainment and instruction which they will afford, will undoubtedly insure a full attendance.

Public notice will be given of the time of the next Lecture.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Mr. Editor,—

I beg to call the attention of the public to a pamphlet published this week in our city, entitled "*A recent Attempt to defeat the constitutional Provisions in favor of Religious Freedom, considered in reference to the Trust Conveyances of Hanover Street Church.*"—We rejoice to see this subject brought before the people. They do not understand it, and it is time that they did. We rejoice too that a layman has taken the affair in hand. This is the cause of laymen. Let them not imagine, that the question now brought before them is a theological quarrel among ministers, a controversy about mysteries with which they have little concern. It is the attempt of a few, with the clergy at their head, to wrest from the people one of their most sacred rights, that of voting for their own religious teachers.

I say nothing of the motives of the men engaged in this unholy enterprise. Different men embark in the same cause with very different views. The leader may be false-hearted, but the follower may be conscientious and sincere; and even the leader in a pernicious undertaking may, through human infirmity, really think that they are rendering God service. Our aim is to turn the minds of the people on the project itself, exposed in this pamphlet, and not on its authors.

Had the question been asked a few years ago, whether the members of a Congregational Society could be brought to relinquish the right of voting for their minister, and to surrender their religious concerns to a body, called the church, perhaps a handful of ordinary men, over whom they had no kind of control, what an indignant answer would have been returned. The question would have been thought an insult;—and yet such is the change wrought by party spirit, and an irrational excitement, that there are men among us, bold enough to attempt this revolution in our societies, openly and without disguise.

One would think that the last right which a man would surrender, is that of selecting his own religious guide. I would as readily give to others an uncontrolled power to choose my lawyer, my physician, my visitors, my friends, as to set over me a minister; for the minister is not only to exert an influence over the minds of my family in public, but to enter my family as a friend, and to have access to it even in those seasons of affliction and death, when other friends are denied. The interests which a minister influences are even more important than those which are committed to our rulers; and sooner would I give up my elective franchise, and let a few obscure men fill at pleasure all the offices of the state and nation, than let them, at their will, give me a spiritual guide.

Is it not my dearest right, as a man and a Protestant, to judge for myself on the subject of religion, and to interpret the scriptures for myself; and have I not a right, then, to judge of the qualifications of him by whom religion is to be dispensed to me, and the scriptures explained? Is not my soul my own care? Am not I alone responsible for its improvement? And shall I have no voice in determining the influences under which it shall be placed? Is not the free exercise of my understanding, on the subject of my duties and religion, of more worth than the unshackled use of my limbs and bodily powers? And may I not more innocently give up the last to be chained than the first?

Let it not be said that there is no oppression in the case before us, if individuals *consent* and *choose* to relinquish their right to vote for their minister, and to manage their own religious concerns. I say, their consent makes no difference. Their consent is a crime, and they who entice them into it, whatever good they hope from the measure, ought to be set forth as the enslavers of their fellow-beings. No man can innocently give up the rights of human nature! No man can, without guilt, make himself a slave. He may, more innocently, cut off an arm, or pluck out an eye, than renounce his civil and religious rights. There is baseness in this last surrender, especially in an age and land of freedom; and I trust that no man, with his eyes open, will contract this stain. Suppose we should *consent* to erect a civil tyranny here. Would our consent make it no tyranny? Would not our consent aggravate our infamy? Should we not be more scorned, and more worthy of scorn, than those on whom this tyranny might be forced?

In a land of liberty, among a people so zealous of their elective franchise, in a community distinguished for their reverence for religious freedom, it is truly wonderful that a contrivance for bringing people to give up their religious rights should be seriously proposed. Its success would be a worse omen, would forebode more evil to all our institutions, than any thing in our religious or political experience. But it cannot succeed. He who buys a pew on the humiliating condition of having nothing to do in the choice of his minister, and in the management of religious concerns, writes *slave* on his own and his children's foreheads, in regard to the most important interest of life. We are too enlightened and lofty a race for this self-inflicted degradation.

The pamphlet to which we have referred, is an able exposition of this important subject, from the pen of one who is evidently imbued with the generous spirit of religious and intellectual liberty. His powerful sketches of the aspiring spirit of the clergy are particularly worthy of the attention of the people. In truth, it is time that we all understood what a weight is still weighing down the mind, in this boasted land of liberty.

F.

For the Christian Register.

Orthodox Influence.—No. III.

The next point to which I alluded in my first number, was the power possessed and exercised by influential Calvinists over the expenditures of their people.

I would not be thought one of those, who object to donations to the poor, the unfortunate and the benighted;—or one of those, who see, in every charitable association, the seeds of a political cabal, or a religious deception. No one can be more zealous than myself in the approval of all efforts in the cause of philanthropy and religion. But I do believe that these praiseworthy efforts can be sometimes misdirected. I do believe that ostentation can often mingle with charity; and that there is as much good effect produced on the mind of the donor, when the gift is given in the true spirit of benevolence, as there is benefit to the recipient.—I object then to all charities where the name of the giver is to be blazoned forth for the admiration of his acquaintance. We object to the influence, which is exerted over a man, by which he may be led to alter his will in favor of the church, whose pastor attends him in his last sickness. I object to the moral influence, which is, in these cases, exercised over the minds of the people. One would think that humanity and justice would convince that man, that he was doing God but small service, when, by constant attentions at the couch of age, disease and death, he could turn aside property from the legal channel of deserving and indigent relations, to fill the coffers of a church or college. I do not dare to *assert as a fact*, that the dying sinner is taught to believe that, by this late munificence, he can purchase a pardon for hitherto unrepented sins,—yet it is fair to argue from similar effects to similar causes; and when we look back to the age of Richard I. and see the same result springing from an avowed cause, we have a right to draw in our own minds no very favorable conclusion. If the Catholic monk *then* enriched his monastery by imposing the farce of an absolution on the credulity and fears of a dying devotee, we at the present day can hardly fail to suspect a similar cause, where the same result follows.

There is another point to which I would allude, as having a strong influence, though hardly perceptible in its operation, in keeping up the sectarian zeal and interest of Calvinists, and of great power in the important department of making converts. I refer to the innumerable societies, associations, concerts and meetings of the faithful, ostensibly for purposes of religious communion, of charity, of benevolence, or of missionary enterprize. No sooner are a few impressed with the full belief of that mysterious article of faith to which I formerly alluded, than the business of the formation of a *society* commences. There cannot be a society without officers. Officers are accordingly chosen;—and, by this means, individuals are made of consequence, in their little circle, and feel pledged to the support of the cause.

The mighty "magic of a name" is by no means forgotten, and the "Social ——— County Ladies' Auxiliary Tract and Missionary Society" stands out to the world, a youthful, but by no means contemptible institution. A cent society, with its twelve dollars a year, cannot do much in the cause, by its pecuniary assistance; but it serves a much more important end, in keeping alive that *esprit du corps*, which after all is its chief object. It is a well known principle in politics, and perhaps equally so in every sphere of human action, that if you only make a man of some importance in the support of a cause, you will have but little difficulty to persuade him it is the right one.—There is scarcely an advocate at the bar, who will not tell you, that the conviction of the justice of his client's case always increases as he continues his investigations.—This is human nature. And it is upon a close knowledge of human nature and its foibles, that Orthodox Influence is founded.

Another course adopted by the Calvinistic Clergy, to which I must confess myself unwilling to allude, is that of frequent misrepresentations from the pulpit, not only of their own doctrines and of ours, but of what we say and think of their doctrines. I say, I am unwilling to bring forward this charge, and I am so indeed;—but some of the misrepresentations which I have myself heard from Orthodox pulpits are indeed too palpable, to be passed over in silence. Their assertions of this kind seldom, if ever, appear in print. It is not their object to let the world at large, or the Unitarian Community, see them;—the sole end is to produce an effect on those before them. And a discourse partly extemporaneous can never be drawn before the public, even if these misrepresentations should be detected by any of the hearers.

I have repeatedly used the term *misrepresentations.* And I have little doubt, that many will be ready to cry out against the harshness of the term. But I see no reason to use circumlocution to save appearances, when no circumlocution can express so clearly my meaning as the single word I have employed.

When doctrines are stated from the pulpit as Calvinistic, which are in fact purely Unitarian,—doctrines directly the reverse of those, which we find in Calvinistic Books, we can employ no more appropriate term for such statements, (supposing the preacher not to be grossly ignorant,) but misrepresentation.

When these doctrines are held out, as those to which Unitarians are opposed, and when it is asserted that it is to the support of such doctrines as these that we object, what is it but misrepresentation?

When Unitarians are represented not only from the pulpit, but from their periodical journals, as believing on the one hand in the chilling doctrines of Deism, or, on the other hand, in the licentiousness of those who deny a future retribution, I can call it nothing but misrepresentation.

Yet these are the men, who are the first to raise the cry of misrepresentation.—These are the men, who are preaching lectures to the people, to show them how *they* have been deceived respecting Calvinism;—who, after ringing the changes for half a sermon on the old strong holds of Orthodoxy, will end by asserting some plain truths of pure Religion as being their only creed,—and though it be the very antipodes to the doctrines, of the preceding half hour, will call upon their hearers to express their indignation against those who can state to the world that their tracts are other than simple and consistent.

It would be no matter of surprise to us, if this were all denied. The charge is a heavy one; and it is made respecting extemporaneous or unprinted discourses, so that book and page cannot be referred to. A round denial may therefore put us to difficult proof, and perhaps get rid of the charge in the shortest way. In such case, I shall attempt to quote, not the words, but the arguments of some late lectures in this city, in proof of my statements. To conclude—I would observe, that it is time, high time, that these misrepresentations which are made when they cannot be instantly set right, and to a congregation who are under all the influences which I have already set forth,—should be brought to some test. In the days of Calvin and Luther, when a public argument brought all inconsistencies to the test of a listening jury of the people, such misrepresentations could not have long existed. It is to be regretted therefore, on some accounts, that the pen has so fully taken the place of the tongue in our discussions, and that religious argument is not more forensic in its nature. "It would be a gain," observed a lawyer of our own country, "if the points of religious difference could be reduced to *Special Pleading.*"

L. J.

For the Christian Register.

Mr. Editor,—

I believe you are in the habit of noticing in your paper the successive publications of the American Unitarian Association. If not, I trust you will allow me to call the attention of your readers to the last, or 15th No. of the Tracts issued by that Society. It has the following quaint title:—*The Doctrine of Pronouns applied to Christ's Testimony of himself*, and was written by the venerable Noah Worcester, D. D. of Brighton, Mass. who has devoted the labors of the last ten or twelve years of his life to the advancement of the cause of *Peace.*

The Tract alluded to is written in the author's very best manner. The argument is managed with great adroitness; and I do not see how its force can be evaded. It is written, too, in an admirable spirit of forbearance and kindness, which gives one a *favorable*, and, as all who are honored with his acquaintance will attest, a *just*, idea of the character of its author.

The following is extracted from the Preface.

"The writer was once himself a Trinitarian, and he has not forgotten that he then conscientiously adopted the very mode of interpreting our Saviour's testimony to which he now objects. He therefore freely acquits others of insincerity or wrong motive, in adopting the principle which he now believes to be incorrect & dangerous. He has ever felt a respect for the denomination of Christians from which he found it his duty to dissent, and he wishes ever to retain towards them the feelings of a brother. If this Tract may be the means of abating the unkind and unconciliatory spirit which has long been too manifest among Christians, he will not have labored in vain; but if it should cause an increase of that spirit, it will be to him an occasion of deep regret."

For the Christian Register.

Mr. Editor,—

Will you allow me, through the medium of your paper, to express the great satisfaction I have enjoyed of late, in attending the lectures held at the vestries of several of the Unitarian Churches, for the purpose of explaining, in a familiar manner, difficult and figurative passages frequently met with in many chapters of the New Testament. I beg leave to invite the attention of those who are inquiring for the truth, to these Lectures, which I have been informed are held weekly at the vestries of most of the Unitarian Societies in this city. The information and pleasure which I have derived from them, has led me in this manner to suggest the subject to others, that they may be induced to avail themselves of the benefits and instruction they afford.

L.

For the Christian Register.

Mr. Editor,—

I am delighted with the extracts you have given in the Register from the Reports read at the late Anniversary of *the Boston Sunday School Society.* They contain many valuable hints from which all of us can profit; and will, I am persuaded, lead to further improvement in the management of Sunday Schools. For I do not think that they are at present, in most of our societies at least, what they ought to be, and what they may easily be made. One great desideratum, as it appears to me, is *a Sunday School Teacher's Guide*, containing easy and familiar instructions for the benefit of young and inexperienced teachers, such as are commonly employed in Sunday Schools. I am acquainted with no work of the kind that I should be willing to recommend. The best instructions I have ever met with were published in the Register, in several successive numbers, some time in the course of the last year. If the writer would consent to publish in a small volume the substance of those articles, with such additions as his subsequent experience and observation would lead him to make, he would confer a great obligation on the Christian public.

Lucas.

STATE LEGISLATURE.

Senate.

On Friday, Jan. 18, the bill for the more speedy decision of civil causes, was assigned for a second reading on Friday the 25th. Sundry petitions were read and committed. An order from the House, relative to the establishment of commissioners of highways, was ordered to lie on the table.

The following bills passed to be engrossed, viz.: to incorporate the Boston Chemical Company, and the Merrimack Fire Insurance Company; also, in addition to the acts incorporating the Trustees of the Religious Fund in South Bridgewater, and the Third Congregational Society in Cambridge.

On Saturday resolves passed on petitions of the town of Northfield; J. Appleton and R. Troup.—A committee was appointed to report on the expediency of altering the laws respecting highways. The following bills passed to be engrossed: To incorporate the Williamstown Manufacturing Company; the Haverhill Academy.

On Monday a bill was reported, providing for the use of broad-rimmed wheels. An order of inquiry was passed, relative to alterations of the law providing for the education of youth.

On Monday, Tuesday, Wednesday, and Thursday, the following bills passed to be engrossed: to incorporate the Worcester County Institution for Savings; the Mutual Fire Insurance Co. in Springfield; the Institution for Savings in Haverhill; the proprietors of the Meeting-house of the Congregational Society in Salisbury and Amesbury; the Douglas Manufac. Co.; the West Newbury Mutual Fire Insurance Co.; in addition to an act, incorporating the Asiatic Bank; East Barnstable Ministerial Fund; Franklin Mutual Fire Insurance Co.; Pawtucket Cong. Society; Boston Beer Company; Ministerial Fund in Berkley, in addition; Taunton Bank Charter, in addition.

House of Representatives.

On Friday, the 18th inst. the committee on the judiciary were instructed to inquire into the expediency of exempting three cords of wood, five bushels of bread stuffs, and ten bushels of potatoes, from attachment on mesne process and execution. Certain bills for the regulation of prisons and the safe keeping of lunatics, were assigned for consideration on Tuesday. The re-consideration of the vote, denying a charter to the proprietors of Salem Theatre was discussed, but no decision made. The same subject was resumed on Saturday, and continued again on Monday, and when the final vote was taken, the yeas were 56, and the nays 173.

On Saturday the committee of inquiry respecting the terms on which the proprietors of the several bridges leading from the city will relinquish their rights, so that the bridges may be free, reported that it is inexpedient to take any further order thereon.

On Monday a committee was appointed for considering the expediency of prohibiting by law all theatrical exhibitions in the Commonwealth. Several petitions were committed. The committee on the judiciary reported, that it was inexpedient to take any further order relative to the manner of executing criminals. Accepted. On Tuesday the commissioners on the accounts of Nahum Mitchell, Esq. late Treasurer of the Commonwealth, reported that they were found correct, that the balance in his hands was duly transferred, and that he had discharged his official obligations according to law.

On Wednesday a petition for a bank in Hingham was committed. The committee on the judiciary was instructed to inquire into the expediency of prohibiting by law imprisonment for debt. An order of inquiry was passed, respecting measures for preventing the spreading of the small pox, by providing for a general inoculation by the kine pock. On Thursday several bills passed first readings. There were no discussions of much interest.

NATIONAL LEGISLATURE.

SENATE.

The doings of the Senate on the 14th and 15th were not of much interest. On Wednesday the bill to abolish imprisonment for debt was discussed, and the Senate adjourned without coming to a decision. On Thursday this bill passed to be engrossed, 24 to 17, and on Friday the final question was taken on the passage of the bill, yeas 35, Nays 16. After some discussion on the bill to regulate process in the Courts of the United States, the Senate adjourned to Mon day.

HOUSE OF REPRESENTATIVES.

Monday Jan. 14, a Report was received on the subject of a government organized by the Cherokee nation of Indians. The report recommended a generous provision to accomplish a removal of the tribes, as the best means of preventing misunderstandings and collisions. By a statement laid before the House, by the Speaker, it appears that the net amount of Postage, in the United States, during the year ending March 21, 1827, was $988,776,10.

The only subject which caused much discussion on Tuesday, was that respecting compensation for an impressed Slave. An animated debate ensued, in which Messrs. Barber, Archer, Mitchell, Mc'Duffie, Randolph, Storrs, Drayton and Hamilton took part.

On Wednesday several bills were passed to a second reading. On Thursday various resolutions for inquiries on local subjects were passed. A bill was passed to be engrossed, for presenting defalcations in disbursing Agents of the Government. The Revolutionary Pensions, appropriation bill, and the bill making appropriations for the support of Government, were passed to be engrossed.

SUMMARY.

FROM EUROPE.—English papers to December 5th have been received. The following summary of the intelligence they contain, is from the National Advocate.

An express had arrived from Constantinople, bringing intelligence of the receipt in that capital of the news of the destruction of the fleet at Navarin. On first hearing the intelligence the Sultan was greatly agitated, and for 12 hours refused all access. The latest intelligence left the Capital in a comparatively tranquil state. Strong measures had been adopted by the Sultan to prevent disorders. The appearance of things at the Capital was much altered, since the disaster at Navarin had become generally known—several groups of people had collected in the streets, and although no disorders had taken place, apprehensions still existed as to the final result. A *hatti sheriff* of the Sultan was momentarily expected, ordering all Mussulmen to arms, and the standard of the prophet to be displayed on St. Sophia to rally the faithful.

Letters from Constantinople of the 7th Nov. say—after the Divan had deliberated, they asked permission to extend the time for their final answer to the 11th, at the same time they assured the Allied Ambassadors that no harm should befal them or any of the Christians.

The elections throughout France had terminated in the election of a large majority of deputies opposed to the ministers. The total returns gave the ministerial side 116—opposition 208.

Letters from Corfu, of the 28th ult. mention that out of 98 vessels, Turkish and Egyptian, that were in the Bay of Navarin, not more than 4 were in a condition to sail after the battle, and even those had suffered materially.

Letters from Smyrna to the 6th November, state, that Admiral de Rigny was there with part of his squadron, and had taken with the ships of war of all the other nations, and with consent of the Pacha, a position, which enabled him to protect the European merchants and the Franks, in case the Mussulman's population should be disposed to acts of violence towards them. The Pacha, however, maintained perfect order, and all was tranquil.

The same state of things existed at Constantinople, where the Turkish authorities were observed to take every precaution to prevent any interruption of order and tranquillity. Meantime the Ambassadors and the subjects of their nations were making every preparation for their embarkation and departure.

At Constantinople the greatest activity prevailed in the arsenals to prepare for war. Orders have been sent to all the provinces to call upon the Musselmens to defend their laws and their religion. The imperial palace at Adrianople was preparing to receive the Sultan, who will go there when he puts himself at the head of the army.—Troops and ammunition have been sent to Silistria, to put the fortresses on the Danube in a state of defence. The principalities are given up, as not capable of being defended.

The London Courier of the 5th Dec. says—"The next direct advices from Constantinople will no doubt put us in possession of important intelligence; and enable us to appreciate the precise value of all the reports which have been in circulation during the last two or three days, preparing us, as it were, for decisive events. On the 11th ult. the Divan were expected to announce the final decision of the Ottoman government.—Should that decision be one which will render it imperative upon the allied ambassadors to quit the capital, their departure can hardly be supposed to have taken place earlier than the evening of the 12th, or the morning of the 13th."

The Morning Chronicle of 4th Dec. has the following leading editorial article:—

We fear we can no longer hold out hopes of the possibility of peace being preserved with Turkey. Positive information was received yesterday, that the Porte has refused all farther negotiation or even intercourse, with the Ambassadors of the Allies, and has also refused the mediation of Austria. An appeal has been made to all good Musselmen, to avenge the insult which has been committed. Great apprehensions are entertained for the durability of the Alliance under the present very critical circumstances, on which some of those did not calculate who entered into the treaty more with a wiew to gain time with Russia, than to come to a rupture with Turkey, which would have the effect of delivering over the latter Power to the former. The affair of Navarino, has, however, committed our Government. But if we were to say that the result has been one of satisfaction, or that it has not given rise to very unpleasant forebodings, we should only be misleading our readers.

From Spain the accounts do not vary from those hitherto received. There appears to exist the same spirit of rebellion and misrule. Throughout Catalonia a system of terror continues to reign. At Tarragona frequent executions were taking place, and the prisons at Barcelona were crammed with prisoners.

From Portugal.—The ship Superb, George, has arrived at Philadelphia in 38 days from Lisbon. She brings advices that the British troops were to leave Lisbon and return home, in the latter part of December. A marriage had taken place between the Princess Maria, and a Portuguese nobleman. It has given so great offence to Don Miguel, that the new married couple, to escape his ire, were making preparation to embark for New York.

From Rio Janeiro. Advices from this place to the 18th Nov. have been received at Baltimore. One of the papers of that city give the following statement.

Capt. Thomas, of the schr. Maria, who arrived on Monday last, states, that he was ready to sail on the 19th, but in consequence of the resignation of all the members of the Brazilian ministry on that day, he was detained until the 22d before he could obtain the necessary papers from the custom house. The resignation of the ministry had again revived the reports of an immediate peace with Buenos Ayres, but we have no information which furnishes any ground for belief in these reports. Capt. Thomas was in the city of Rio every day, up to the period of his sailing, and as he brought no letters later than the 17th, we may fairly presume that no events had transpired which were deemed worthy of notice.

The following is from a letter dated Rio de Janeiro, Nov. 17th, 1827.

I enclose you a Gazette containing a copy of the Emperor's speech from the throne yesterday, on the occasion of closing the sittings of the Assembly. It means nothing, and every one here says, that the desire therein expressed of the members remaining, in anticipation of a peace, may be attributed to the reluctance he has for the Deputies returning to their respective provinces, fearful of their spreading ideas subversive of the actual order of things. The idea of a peace at present is illusory, and in my opinion there is not the smallest ground for such expectation. I have letters from Buenos Ayres to the 15th ult. which do not make mention of the matter, and the individual I allude to, is so deeply interested as to make it well worth his while to ascertain the fact. At all events, within four months it appears to me impossible that it can take place.

LADIES' MAGAZINE.—The first number of the Ladies' Magazine, to be published monthly by Mrs. SARAH J. HALE, has just appeared. We have not been able to give that attention to it which would justify our speaking of its merits from our own knowledge, but, being favorably impressed by the former productions of the editor, and by those parts of the Magazine which we have had opportunity to examine, we have pleasure in quoting the following disconnected sentence respecting it from a notice by the intelligent editor of the Massachusetts Journal.

"There is good sense, piety, spirit, naivete, and honest patriotism in the first Number. The uncringing modesty and unobtrusive dignity displayed in the introduction, at once bring home a conviction of their genuineness We feel that the editor's hopes and fears are real and natural, because they are not overdone.

We sincerely, earnestly hope, that this work will receive patronage; and it is merely the honest hope that excellence will be rewarded. We hope the "Ladies' Magazine" will be examined impartially; for we are sure the result will accord with our best wishes for its gifted and exemplary editor."

American Jour. of Education.—This work, having been published two years by Mr. T. B. Wait, has passed into the hands of Mr. S. G. Goodrich. It has been conducted with great ability by the editor, Mr. Russell, and has gained a name and standing, not only among the first periodicals in this country, but has obtained reputation also in England, France and Germany; yet we are surprised to learn that it has languished for want of encouragement, and unless the public should bestow upon it increased patronage, that it must be discontined.

State Prison Expenses. The expenses of the convicts in the State Prison at Charlestown, Mass. during the year ending Sept. 30, 1827, amounted to $27,035 40. The number of convicts was 285, and the average expense of each for the year was $94,86 cents. In the prison at Concord, N. H. the expenses for the year ending May 1, 1825 were $4,500 65; the number of convicts, 70, and the average expense of each individual was $64,29. The expenses of the prison at Auburn, N. Y. for the year ending Oct. 31, 1820, were $25,371 35; the number of convicts 427, and the average expense, $60 26.

Newspaper Reports. It has been stated in several newspapers without the shadow of foundation for the statement, that the Rev. Dr. Nichols of Portland has been appointed President of Harvard University. Our readers cannot need to be informed that the Rev. Dr. Kirkland is President of the University, and in the regular performance of the duties of the office.

It has been stated in some of the newspapers, that Mr. Boylston, lately deceased, has left property to the amount of $400,000, to his relative the President of the United States. This report has more foundation than the other, being only an exaggeration of 10,000 per cent. We understand that the whole property left by Mr. Boylston does not exceed $100,000—that it is given by him principally to his wife, children and grand-children, that the only bequest to Mr. Adams is a farm worth about $4000—and that he has given $3000 for public objects, viz. for the increase of the medical library, the medical prize fund, & the college speaking prize fund, established by him in his life-time. *Dai. Adv.*

Erratum. A correspondent requests us to say, that the last paragraph but one, in the article signed ZUINGLIUS, in our last paper, should have been written thus:—

Impressed by these and other laudable considerations, many of the most distinguished divines and theologians of the English Established Church, and of the Church of Scotland, have acknowledged the want of a new translation.

To Correspondents. Several Communications are on hand, which will meet due attention, and for which we tender our thanks.

MARRIAGES.

In this city, Mr. Benjamin Mien to Miss Jane Mc Dougall. By the Rev. Mr. Frothingham, Mr. William Lander, Jr. of New-York, to Miss Charlotte Mc Lellan Holden, 2d daughter of the late Edward Holden, Esq. By Rev. Dr. Jenks, Mr. James Smith to Miss Eliza Masters. On Monday evening, by Rev. Mr. Sharp, Mr. Eben. Leman to Miss Abigail C. Norcross, daughter of Mr. Archelaus N. of this city.

In Taunton, Mr. John L. Watson to Miss Elizabeth West, daughter of the late John West Esq.

DEATHS.

In this city, Judith Hill, aged 49. Jane Williams, aged 64. John Bears, aged 82. William Meldree, aged 22. Harriet Louisa, aged 10 years, youngest daughter of Mr. William Tileston. Deborah, wife of Mr. Stephen Page, aged 54. Miss Elizabeth Brown Thomas, aged 15, eldest daughter of the late Mr. Spencer T. Mr. Joseph Fox, of the firm of Fox & Bixby, aged 29. Lucy Ann, only child of Mr. Darius Hagar, aged 13 months. Mrs. Jane, wife of Mr. Thomas Manning, aged 32. On the 17th inst. Thomas Williams, Esq. aged 59, esteemed and respected by a large circle of acquaintance. His loss will be severely felt by the Church, of which he was a member—by the poor, to whom he was a liberal friend; and by his family, to whom he was endeared by the indulgent kindness of his life. Mrs. Caroline Augusta, aged 28, wife of Mr. Caleb Andrews.

At Rainsford Island, of Small Pox, Mr. William Tuckerman.

In Milton, yesterday, Miss Mary Emily Stevenson, aged 15 years.

In Salem, Mr. John Crosby, aged 36.

In Waltham, Mr. Francis, aged 62.

In Concord, Mass. Col. Isaac Hurd, Jr. aged 45.

In Randolph, Rev. Joel Briggs, aged 71, Pastor of the Baptist Church in that place.

In Cohasset, Mrs. Ann Jane Fuller, wife of Mr. Charles F. of Hingham, aged 22.

In Groton, Con. Ebenezer Avery, Esq. aged 82.

In Providence, Mr. Daniel Lawrence, aged 9—Sarah Holden, widow of the late Charles H. aged 77.

In North Providence, Washington M. Angell, aged 16, son of Mr. James W. Angell.

In Bangor, (Me.) Oliver Leonard, Esq. aged 64, formerly of Norton, Mass.

In Biddeford, (Me.) on Sunday last, Mrs. Ann Bromfield, aged 78, relict of John Bromfield, formerly of Boston.

In London, Gen. Ross, Gov. of Fort Saint George.

In India, the Hon. Maj. Gen. Sir Thomas Munro, Bart. K. C. B.

HON. SAMUEL HOWE. The Daily Advertiser of Monday contains the following notice of the lamented death of one of our most valuable citizens.

It is our painful duty to announce the death of Samuel Howe, Esq. of Northampton, one of the Judges of the Court of Common Pleas of this State. He was taken ill immediately after having closed a long and laborious term of the Court at Worcester, at which he presided. He was brought to the residence of his brother-in-law, in this town, in a state of great weakness, and has rapidly declined ever since, until yesterday morning, when he died. Having known him intimately from early life, we cannot express too strongly our sense of his amiable and excellent private character, nor of the fidelity and devotedness with which he discharged his various duties. He early applied himself with great assiduity to the study of the law, and in that profession he had greatly distinguished himself for the extent and accuracy of his knowledge, for uncommon readiness and acuteness, and great soundness of judgment. On the organization of the present Court of Common Pleas, he was appointed one of the four Judges. In this station he had acquired in an uncommon degree the confidence of the public, and of the bar in particular. No one, we believe, who has presided in any of our courts, has given more general satisfaction, by the amenity of his manners, the uniform fairness of his mind, and the promptness and correctness of his decisions. His sudden death, at so early an age, at the very commencement, as there seemed reason to hope, of his greatest usefulness, is not only the severest affliction to his family and many friends, but a most heavy loss to the community, who have few such men to lose.

We notice with great regret, the following intelligence, in the Palladium of yesterday morning.

Died, in New-York, on Monday morning last, Mrs. GRACE WEBSTER, consort of the Hon. DANIEL WEBSTER, Member of the Senate of the United States from Massachusetts. Her remains are to be removed to this city for interment.

Mrs. Webster was a lady of great excellence of character, highly esteemed and respected by a very numerous acquaintance, and affectionately beloved by her family and friends. She has left three children, who, with their father, most deeply lament the loss of one of the best of wives and mothers.

This severe affliction renders it necessary for Mr. Webster to visit Boston, for the purpose of attending the obsequies, and making arrangements for the disposition of his family.

NEW-YORK COLLECTION OF HYMNS.

BOWLES & DEARBORN, 72 Washington-st. have just received a large supply of the "New-York Collection of Hymns."—Being Agents for the sale of this work, they will be enabled to supply Societies or individuals at low prices.—Copies for examination may be had at all times. Jan. 26.

APPROVED SCHOOL BOOK,

SUITED to common schools in general, and younger classes in Academies—on a new plan.

S. C. STEVENS, *Dover, N. H.* has just published, a Stereotype Edit. of "THE ANALYTICAL READER, containing LESSONS in Simultaneous Reading and Defining, with Spelling from the same. To which are added, Questions and References to an Appendix; containing Sketches of Characters, Persons and Places, alluded to in the work. By Samuel Putnam. 'I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue.' Third edition."

*** As it is of the highest importance that children should be furnished with such books as will enable them to make the greatest proficiency; and as all, who have examined the above, concur in giving it their highest approbation, in writing or otherwise, Parents will do well to furnish their children who are destitute with it.

It is used in all the Public Schools in Portsmouth, Danvers, &c. by direction of the School Committees, and pretty extensively in most other towns, as well as several Academies.

EXTRACTS FROM RECOMMENDATIONS.

From the American Journal of Education.

"The preface of this little volume contains several judicious and useful remarks, which seem to be the fruits of experience and attentive observation. The whole book possesses much merit.

"The first edition of this meritorious work was mentioned in our first volume, p. 318. The present edition is rendered still more acceptable by revision, and a greater neatness of execution. The plan of this work is of so useful a character, that we hope teachers will avail themselves of a perusal of it. We know of no course so well suited to make children thoroughly acquainted with the words of their own language, or to impart the advantages of correct, forcible, and appropriate expression."

Rev. Dr. TYLER, *President of Dartmouth College, says:*

"The plan which is new, appears to have been suggested by long experience in the business of instruction; and so far as I am able to judge, to be well adapted to facilitate the progress of learners. I sbould be gratified to see it introduced into all our primary Schools."

Rev. DR. PAYSON, Portland, Me. says:

"I have examined "The Analytical Reader," and am of opinion that the author has introduced some valuable improvements, which render it, in several respects, superior to any other work of the same class, with which I am acquainted."

Hon. Judge WARE, Portland, says:

"I have looked through "The Analytical Reader," and think it well adapted to the use of schools. The selections are suited to the capacity of children, and calculated to give them a taste for reading; while the definitions and pronounciation given on the opposite page, are calculated to give them a correct pronounciation, and impress in their minds a distinct notion of the meaning of words. I think it may be advantageously introduced into our common schools."

From Rev. NATHAN PARKER, D. D. Portsmouth.

DEAR SIR,—"I have examined with some attention 'The Analytical Reader.' I am happy to find that it is constructed on the principle that an important part of Education is to teach children that they have minds, and to learn them how to use their intellectual faculties. I think it well calculated to be interesting, by imparting light to the understandings of children, by giving them the consciousness that they have faculties worth improving. The selections are made judiciously; the mechanical arrangement of the work is happily designed, and it is well calculated to exert a good moral influence. I wish you success in your efforts to advance the cause of education.

"Mr. S. Putnam. NATHAN PARKER."

Hon. *Levi Woodbury*, LL. D. Senator in Congress, and late Governor of New-Hampshire, says:

"I have examined the *Analytical Reader*. The system you have adopted will undoubtedly tend to sharpen the attention of pupils, to strengthen their memories, and to bring into exercise earlier than usual their powers of judgment.

"With these advantages, the book certainly merits patronage in all our primary Schools."

From Rev. Mr. *Hildreth*, Gloucester, Mass. and formerly Professor at Phillips's Exeter Academy.

"DEAR SIR,—The plan of your book I like very much; it must greatly promote one of the principal objects of Education, which is, to lead children to form the habits of thought and reflection; to search for the *meaning* of what they read; to study *things*, and not *words only*. I have often had occasion to observe how easy it is, to accustom children to be contented with *sound* without sense, and how important it is, to direct their education in such a manner as always to associate *words* with the *ideas* they signify. Your book has been introduced into the schools of a neighboring town; and the minister of the town has told me, that he considered it worth all the other books in use in the place.——Yours,

"HOSEA HILDRETH.

"Mr. S. Putnam."

From the Rev. *Barton Stow*, Pastor of the Calvinistic Baptist Church, Portsmouth, N. H. and late Editor of the Columbian Star, Washington ty.

"Mr. Samuel Putnam—Dear Sir,—I ought, before this late period, to have acknowledged the receipt of a copy of your "Analytical Reader." I have perused the work with attention, and am particularly gratified to find it well worthy of the high commendations which have been so frequently passed upon it by others. It is, in my estimation, a very successful effort towards the accomplishment of an object, which, especially in our Primary Schools, has been most culpably neglected. Upon your plan, I am satisfied that pupils must *think* as well as *read*."

From Rev. Mr. TURNER, Portsmouth:

"DEAR SIR,—You will please accept my grateful acknowledgements of your polite attention in presenting me with a copy of your "Analytical Reader." I have long thought that a work of this description was necessary to the schools of our country: and the effort you have made to enlarge the acquaintance of our children and youth with their native language is deserving of much commendation. I consider the plan and execution of your works good, and sincerely hope it will be brought into general use in our schools, and that the author may experience the pleasure and receive the reward, which are due to meritorious exertions in the cause of literature.——Yours, respectfully,

"EDWARD TURNER."

The work is also recommended by the following gentlemen: Rev. Mr. Farley, Preceptor, Atkinson, N. H. I. W. Bourne, A. M. formerly Preceptor of Franklin Academy, Dover, N. H. A. Mack, A. M. Preceptor, Haverhill, N. H. Rev. Mr. Hall, Preceptor, Concord, Vt. Mr. Tenney, Preceptor, Hampton; Mr. Foster, Preceptor, Gillmanton; Rev. Mr. Towner, Preceptor, Wolfboro'; Rev. Mr. Clary, Rev. Mr. Maffit, Dover; Rev. Mr. Burroughs, Portsmouth; D. Leavitt, A. M. Teacher of Mathematics, &c. Meredith, N. H.; B. Greenleaf, A. M. Preceptor, Bradford, Ms.; Rev. Prof. Upham, Bowdoin College; Mr. Jackson, Teacher of Monitorial school, No. 1. Portland, Me.

For sale by the Publisher, Dover, N. H. also by Hilliard, Gray & Co. Richardson & Lord, Wait Green & Co. Bowles & Dearborn, Boston; Whipple & Lawrence, J. W. Archer, J. M. Ives, Salem; S. N. Tenney, Newburyport; Dorr & Howland, Worcester; J. S. & C. Adams, Amherst; S. Butler, Northampton, Ms;—Childs & March, J. F. Shores, J. W. Foster, Portsmouth; I. Hill, J. B. Moore, Concord; F. Grant, Exeter; J. Prentiss, Keene; R. Boylston, Amherst; Aldrich & Barton, Newport; C. C. Benton, Lebanon; H. Towle, Haverhill, N. H.;—White & Reed, Wells-River; S. Ide, Windsor; G. W. Hill, Montpelier; Shaw & Lowe, Bradford; E. & W. Eaton, Danville, Vt. Shirley & Hyde—Pearson, Little & Robinson, Portland; P. Sheldon, Gardiner; T. Spaulding, Hallowell, H Spaulding, Augusta; Wm. Hastings, Waterville; H. Hyde, Bath, C. Plummer, Bangor; Putnam & Blake, Saco; J. K. Remich, Kennebunk; Hutchins & Cory, Providence, R. I.; O. D. Cooke & Co. Hartford, Conn.; Collins & Hannay, New-York city.——Price, 25 cents Jan. 5.

LECTURES ON PALESTINE.

THE Subscriber proposes to deliver a few Lectures, probably five, on the "Geography and Antiquities of the Bible," illustrated by Maps. His object is, to do something for the encouragement of the Theological School in Cambridge. The whole profits of the course will be devoted toward laying the foundation of a scholarship in that Seminary.

The Lectures will be given at the Hall of the Athenaeum.

Tickets may be obtained of Messrs. Hilliard, Gray & Co. Washington Street, and J. W. Burditt, Court Street, price two dollars.

Jan. 12, 1828. HENRY WARE, Jr.

NEW TESTAMENT.

THIS day published by *BOWLES & DEARBORN*, 72 Washington-street, the first number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text—containing the Epistles to the Romans and Corinthians.

Advertisement to the work. In the preceding pages, an attempt is made to afford to the English reader the benefit of Professor Griesbach's restorations of the sacred texts. The labors of that eminent critic are well known to have obtained the nearly unanimous approbation of learned men of all denominations. The common version is here reprinted, with no other alterations, either of words or punctuation, than the amended text requires. In making these, the Manual edition of Griesbach, the most mature fruit of his studies, has been strictly followed. The editor has aimed to present the common version precisely such as it would have been, if it had been made from the revised text. If this specimen is favorably received, the work will probably be continued in seven or more numbers, to be published monthly. The second number, containing the rest of St. Paul's epistles, is in press and will be published early next month. Dec. 15.

MR. SULLIVAN'S REPLY.

A REPLY to Rev. Mr. Robinson's Review of Remarks upon his Sermon—illustrating the Human and Official Superiority and Supreme Divinity of Christ. By T. R. Sullivan. Author of the Remarks. Jost published and for sale by BOWLES & DEARBORN.

B. & D. have for sale—The recent attempt to defeat the Constitutional Provisions in Favor of Religious Freedom, considered in reference to the Trust Conveyances of Hanover-street Church. By a Layman. Jan. 26.

PROSPECTUS FOR THE

LADIES' MAGAZINE;

TO be conducted by Mrs. *Sarah J. Hale*, author of "Northwood," &c. &c. assisted by several literary friends.

The *Ladies' Magazine* will contain sketches of American scenery and manners; critical notices of the literature of the day; articles of original poetry; biographical notices; anecdotes of eminant women; and whatever else is calculated to illustrate and improve the female character.

CONDITIONS.

I.—The Ladies' Magazine will be published on the 15th of every month, commencing with Jan. 1828; each number to contain about 50 pages, handsomely printed on fine paper; the whole making two octavo volumes a year of about 300 pages each.

II.—Price, three dollars a year, to be paid on the delivery of the third number.

III.—Persons obtaining six subscribers, and becoming responsible for the same, shall receive a seventh copy.

☞All communications relating to the work, to be made to the publishers.

PUTNAM & HUNT,

Publishers, 362 *Washington Street.*

Subscriptions received at the several Bookstores. Jan. 5.

JAY'S LECTURES,

IN which the Christian character is delineated in an interesting manner, in the various relations of life 1 vol. 8 vo. is in press, and will soon be published, by LINCOLN & EDMANDS.

Jan. 5, 1828.

NEW BOOK.—*Fruit and Flowers.*

COTTONS & BARNARD, 184, Washington-St. have just published an interesting little work, entitled "Fruit and Flowers; a religious story for Children, by the Author of a Dialogue on Providence, Faith and Prayer." 2m Jan. 5, 1828.

MRS. BARBAULD'S WORKS.

THE Cambridge edition of the Works of Mrs. Barbauld in three vols. elegantly half-bound in calf, and very suitable for New Year's Presents, may be obtained at this Office, and at the Bookstores in the city, generally.

This is the most complete edition of Mrs. Barbauld's Works yet published, and though not so cheap as the New-York edition, will, it is believed, be found much more satisfactory, by those who desire an acquaintance with her works. Dec. 29.

LIBERAL PREACHER—No. VIII.

JUST received by BOWLES & DEARBORN 72 Washington-street, "*The Liberal Preacher*," for Dec. containing a Sermon *On the Use of Solitude.*—By Rev. F. W. P. Greenwood. Dec. 8.

CLOUGH'S DISCOURSES.

THREE Discourses on the faith which was once delivered to the saints. By Simon Clough, Pastor of the First Christian Society in the city of New-York—Third-street—Manhattan Island,—just published, and for sale by BOWLES & DEARBORN, 72, Washington-street. Dec. 8.

MERCHANTS' ACCOUNT BOOKS.

JOHN MARSH, Stationer and manufacturer of Patent Account Books, No. 96 and 98, State Street, would respectfully invite the attention of the Mercantile community, and Incorporated Companies, to examine his assortment, which comprises the various sizes and qualities—complete setts, made from superfine hot and cold pressed papers, bound in elegant Russia Leather, with the elastic or plain backs.—Also, an extensive assortment of the finest tationary, Writing, and Letter Paper, which will be sold at the lowest cash prices.

☞ Particular patterns of Ruling executed, or Account Books made to order, in the best style, and at the same rate as if on hand. Jan. 5 tf

THE CHRISTIAN FAITH.

A SERMON Preached at the Ordination of Mr. George Wadsworth Wells, as one of the Ministers of the First Parish in Kennebunk. *By Charles Lowell*, Minister of the West Church, in Boston. Just published and for sale by BOWLES & DEARBORN, 72 Washington-street. Dec. 15.

SUPERIOR INKS.

Book and Newspaper Printing Ink.

MOSES WHITING has taken the Boston Ink Factory, and has constantly for sale, a large supply of all kinds of Printing, Writing, and Indelible Inks, warranted, and on liberal terms, at 36, Washington Street, a few doors north of State Street. Jan. 5 3m

POETRY.

EDUCATION.

By John Bowring.

A child is born—Now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In rich fragrance and in purest hues;
When passion's gust and sorrow's tempest shake it,
The shelter of affection ne'er refuse,
For soon the gathering hand of death will break it,
From its weak stem of life,—and it shall lose
All power to charm; but if that lovely flower
Hath swell'd one pleasure, or subdued one pain,
O who shall say that it has liv'd in vain,
However fugitive its breathing hour?
For virtue leaves its sweets wherever tasted,
And scatter'd truth is never, never wasted.

MISCELLANY.

CONTENTMENT.

[From Jeremy Taylor.]

Let us often frame to ourselves, and represent to our considerations the images of those blessings we have, just as we usually understand them, when we want them.—Consider how desirable health is to a sick man, or liberty to a prisoner; but if but a fit of the toothache seizes us with violence, all those troubles, which in our health afflicted us, disband instantly and seem inconsiderable. He that in his health is troubled that he is in debt, and spends sleepless nights, and refuses meat because of his infelicity, let him fall into a fit of the stone or a high fever, he despises the arrest of all his first troubles, and is a man unconcerned. Remember then that God hath given thee a blessing, the want of which is infinitely more trouble than thy present debt, or poverty, or loss; and therefore is now more to be valued in the possession, and ought to outweigh thy trouble.

The very privative blessings, the blessings of immunity, safeguard, liberty, and integrtiy, wheih we commonly enjoy, deserve the thanksgiving of a whole life. If God should send a cancer upon thy face, or a wolf into thy side, if he should spread a crust of leprosy upon thy skin, what wouldst thou give to be but as now thou art? Wouldest thou not on that condition be as poor as I am, or as the meanest of thy brethren? Would you not choose your present loss or affliction, as a thing extremely eligible, and a redemption to thee, if thou mightest exchange the other for this? Thou art quit from a thousand calamities, every one of which, if it were upon thee, would make thee insensible of thy present sorrow; and therefore let thy joy, which should be as great for thy freedom from them, as is thy sadness when thou feelest any of them, do the same cure upon thy discontent. For if we be not extremely foolish or vain, thankless, or senseless, a great joy is more apt to cure sorrow and discontent, than a great trouble is.

I have known an affectionate wife, when she had been in fear of parting with her beloved husband, heartily desire of God his life or society upon any conditions that were not sinful; and choose to beg with him rather than to feast without him; and the same person hath upon that consideration borne poverty nobly, when God hath heard her prayer in the other matter. What wise man in the world is there, who does not prefer a small fortune with peace, before a great one with contention, and war, and violence! And then he is no longer wise, if he alters his opinion when he hath his wish.

COTTON MANUFACTURING.

The following facts relative to the history of cotton manufacturing in this country, are from the late speech of Mr. Nathan Appleton, in the House of Representatives of this State, on the subject of a petition for additional duties on Wool and Woolen goods.

The success of the cotton manufacture in this country take date from the introduction of the power loom in 1815. Previous to the war of 1812, the spinning of cotton had been introduced,—the extravagant prices of goods during the war, occasioned a rapid increase of cotton mills, and the manufacture of a considerable quantity of cotton cloths. But the whole business was conducted in a very imperfect manner, without the latest improvements in machinery, and with little of system or skill. The first effect of the peace was a total prostration. I was myself in Rhode Island in 1816. Nothing could exceed the deathlike stillness of her manufacturing villages. A few solitary spindles in a single factory, was the only sign of life in the village of Pawtucket. But at this very moment, the power loom was established and in successful operation, in one single spot—that spot was Waltham.

The individual, to whom, in an eminent degree, this country is indebted for the impulse given to the cotton manufaeture, was the late Francis C. Lowell. Having retired from mercantile pursuits, his attention was attracted, during a visit to England in 1811, to the wonderful development of the cotton manufacture in that country. The process of weaving by power, was about this time introduced with partial success. He became forcibly impressed with the idea, that the perfection of this process was alone wanting, to ensure a brilliant success to the whole manufacture in this country.

He devoted himself to the object; and, with the assistance which he knew how to call to his aid, he put in operation an establishment, more perfect in its entire combination, as I fully believe, than any thing of the kind then existing in England. Seldom had a mind of so much science been turned to this object—and the triumph was complete. As a proof of the importance of the entire improvement, I will only mention the fact, that the price of weaving alone, in 1815, was just about double the whole expense of the manufacture, by the improved process.

From the practical success of this establishment, confidence was by degrees restored, power-looms were universally introduced, and the manufacture has rapidly grown up to what we now see it.

It is a common opinion that this success is owing solely to the high tariff imposed on imported cottons, 6 1-4 cents the square yard in 1816, raised to 7 1-2 in 1824. This I consider altogether a mistake. Had the tariff been half the sum, I am of opinion it would have made little or no difference in respect to the coarser fabrics;—it was the cottons of India, which were alone feared, as coming in competition with our manufacture; but from the moment power loom cottons were brought to market, their superiority was so apparent, that the inferior trash of India disappeared at once. The truth was, the American cottons were an entirely new article—a fabric more useful for common purposes, than any then in use, was produced.

As proof of this, they have been a favorite article in every country to which they have been introduced, and were freely sold abroad at a profit, even when the price was double what it is at present. The British made nothing like them, but have at length succeeded in making tolerable imitations,—and the manufacture of these for exportation, with the stamps of our most noted factories, is, at present, a very considerable branch of trade at Manchester. It needs no argument to shew, that our tariff has had very little to do in bringing forward the manufacture of these coarse goods. It is true, we have been extending the manufacture to the finer branches, until we now furnish most of the staple articles formerly imported from Great Britain, and on those the tariff has acted, directly and effectually.

CONSTANTINOPLE AND THE TURKS.

[Letters from an English Traveller.]

Constantinople, May 11, 1827.

Constantinople is now a confused mass of ill built and wooden houses, rising one above the other from the water side, and surmounted by numerous domes and minarets; altogether there is more sameness than in any place I have yet visited; there is but one square, no good street, very few public buildings of note, and the houses almost entirely in the same style of architecture—they are exclusively built of wood one story projecting beyond the other; the exterior is generally a dirty red, and the windows, which are seldom glazed, are covered with a grating so closely reticulated as barely to admit the light. The interior is divided into two parts—the one appropriated to the woman is termed a Harem, and is never entered even by the male relatives of the wives. The shops are all open ware-houses: the proprietor sits cross-legged, near the entrance; the principal articles of merchandize are saddlery, sweet-meats, and tobacco—the three great staples of Turkish commerce.—The streets are very narrow, and so badly paved that they are not passable in any carriage whatever. The roofs of the houses nearly meet—so that air and sunshine have scarcely any ingress, where, above all places in the world, they are most wanted. I observed nearly half of the suburb of Galata newly built; this was occasioned by a recent fire, which consumed several thousand houses. The destructive effects of the fire last summer are distinctly visible, and an enormous gap still remains, though the new buildings are in rapid progress. Never was there a place of any importance where there is so little to be seen as at Constantinople. A few days are quite sufficient to satisfy the curiosity of the most inquisitive. Busy and crowded as the water-side and interior of the city may be, the skirts of the town within the walls (which I had an opportunity of seeing, to a considerable extent) are desolate in the extreme. These narrow streets appear the abode of disease and death.—Many of the houses are in ruins, and in a state of decay; scarcely an individual is to be seen, but the appearance of a beggar at the corner of the streets, or of an aged and sickly looking female who has ventured to leave her prison, probably to call upon a neighbor, may convince a traveller that these filthy precincts are not uninhabited; dogs innumerable lie basking on the sunny side of the streets, and hosts of cats enjoying themselves in the same way on the roofs of the houses, though in their rambles these cats are frequently instrumental in communicating the plague from one family to another. This dreary part of the town is occasionally enlivened by a few gardens, which are cultivated principally by the Greeks; this is a general outline of the town. The population, including Pera, Galata, and Scutari, is supposed to amount to nearly a million, of which no less than 200,000 are Greeks, Jews and Armenians. There are nearly 10,000 Franks. This term is applied to all residents or strangers who wear the European dress, and a hat instead of a turban. Many of the Franks have the "protection" of some public power, so that they are not answerable to the arbitrary caprices of the Government; but should one be guilty of a criminal offence, his Consul, or Ambassador, disowns him, and Turkish justice is left to take its course. The Jews have a small and very peculiar turban, the Armenians a black head-dress of an extraordinary size and shape; their cloaks are likewise dark.

They are a most solemn and sedate looking people, and in their long flowing black robes remind us of the members of a college, rather than a community of keen and eager tradesmen. They are a very great and industrious class, many of them are immensely rich, but afraid to make any display, as wealth is always a dangerous and sometimes a fatal acquisition here. Many of the Armenians are Catholics, and some of the Greek faith, but most, I believe, are of a sect peculiar to their original country. The women, who are remarkably handsome, dress as the Mahomedans, with the exception of the shoes, which are red instead of yellow. The Greeks are universally detested as over-reaching, turbulent, and dishonest; it is this demi-population that the plague so frequently attacks, it is always raging more or less, but generally spreads in the spring, and, compared with its ravages here, the great plague of London was a common-place epidemic. In the year 1812 one third of the population was swept off by the scourge, and no less than 90,000 the succeeding year. Myriads flock from different parts of the empire to supply the deficiency; there is no Lazaretto, but merely a few hospitals erected entirely from motives of humanity, and not of precaution, as the Turks who are great fatalists, imagine it is highly criminal to interfere with the dispensations of Providence in this or any other particular.

The Turks detest all change, and are probably the same now as they were centuries ago, consequently the march of intellect is exceedingly slow amongst them. I understand that there is but one printing press in Constantinople, so that the usual sources of public information are unknown. There are no theatres or assemblies—indeed, the only places of public amusement or resort, are the innumerable coffee-houses, which are frequented by every class of these systematic idlers. Five "Patras," or a half-penny, is the regulated price for a small cup of delicious coffee and a pipe of equally fine tobacco, the guggling of the "hookah" is the only noise that interrupts the silence of this solemn assemblage. I frequently, and at different hours of the day, entered a coffee-house at Pera, but on no occasion did I ever find the master but in one position, sitting cross-legged in a corner of the room.

It is not prudent for a stranger to go out without an attendant. Before the late changes, each Ambassador had a certain number of licensed attendants or Janizaries dressed in a most elegant costume. Altogether the establishment was more for parade than utility, though they were occasionally useful couriers, or guides for travellers, and in the latter capacity they generally accompanied strangers in their excussions to the capital or environs. Fifteen were attached to the British embassy, one of whom, Mustapha, spoke English fluently, and consequently was in request; but the whole tribe was included in the general pursecution against the Janizaries, though few were put to death; and the harmless individuals who formed such imposing groups at the doors of the different embassies, were obliged to fly for safety to any one who would venture to shelter them.

[From the Western Review.]

THE MISSOURI TRAPPER.

At the sources of the Misouri, Yellow Stone, Platte, White, Arkansas, and Red rivers, and on all their tributaries, that have sources in the Rocky mountains, the great object of pursuit of the trappers, white and savage, is the beaver. The buffalo is hunted for food, beds, clothing and furniture; the other animal is trapped for money. It is the chief means of gain to the savages, their dependence for their supply from the whites of arms, ammunition, blankets, strouding, traps, whiskey, and all objects of necessity and desire. To these lonely and sequestered regions, isolated from social nature and man, by ragged and lofty mountains, and wide and sterile deserts, repair hundreds of white hunters, who hunt for subsistence, and trap for gain. They make their way there in companies of armed partnerships, fitted out as a kind of *guerillas*. Arrived at these frowning barries of nature, they separate. Sometimes a pair of sworn friends trap together. There are not a few, who repair, each by himself, and as far as may be, from the known haunt of another, to the solitary streams and mountains. Outlawry, necessity, avarice, an appetite for lawless, unrestrained, and unwitnessed roving, constant exposure to danger, and a habit of defying the elements, of becoming sufficient to themselves, the absolute necessity of relying alone upon their own personal strength and resources, create an astonishing compound of quickness of preception with a reckless confidence in their own prowess. We have seen more than one person of this cast incurably attached to solitude of labor and danger, compared with which Robinson Crusoe's sojourn on his island, was but a mere pastoral experiment.—They furnish an impressive proof, that there is no mode of life intrinsically so repulsive and painful, but man may become reconciled to it by habit. A lonely hunter, cast upon nature and the elements, with nothing but prairies and mountains in view, without bread or salt, and in jeopardy from beasts and savages every hour, amidst scenery and dangers, that would naturally tend to raise the heart to God, trusting to no divinities but his knife and his gun, and building all his plans for the future on his traps, regarding the footsteps of man, imprinted in the sand, as objects of calculating apprehension, and almost equally dreading the face of the white man and the savage; in situations thus lonely and exposed, he braves the heart of summer, the ices and the mountain blast of winter, the grizzly bear, and robbers of his own race, and the savages, for years.—When he has collected a sufficient number of packs of beaver, he falls a hollow tree, slides it into some full mountain stream, paddles down the thousand leagues of the Missouri, and is seen with a dress, a gait, and manners, as appropriate to his pursuits, as a sailor's, bustling about the streets of St. Louis to make bargains for his furs.

A FINE WOMAN.—It is very pleasant to observe how differently modern writers and the inspired author of the book of Proverbs describe a fine woman. The former confine their praise chiefly to personal charms and ornamental accomplishments, the latter celebrates only the virtues of a valuable mistress of a family, of a useful member of society; the one is perfectly acquainted with all the fashionable languages of Europe; the other opens her mouth with wisdom, and is perfectly acquainted with all the uses of the needle, the distaff, and the loom; the business of the one is pleasure; the pleasure of the other is business; the one is admired abroad, the other at home. Her children rise up and call her blessed, and her husband also praiseth her. There is no name in the world equal to this, nor is there a note in music half so delightful language, with which the grateful son or daughter perpetuates the memory of a sensible and affectionate mother.

VALUABLE SCHOOL BOOKS.

NATHANIEL S. SIMPKINS & CO. Court-Street, corner of Brattle-Street, have just published the fourth stereotype edition of the DEFINITION ENGLISH READER, *revised and corrected*. A book, so well known, and so generally approved as MURRAY'S READER, will need nothing said of its merits, further than appertains to the *improvement*, which consists of a *Vocabulary* placed at the head of each section, giving not only the *Pronunciation* but the *Definition* of the most important and difficult words that occur, agreeably to the principles of *Walker*. Thus giving the pupil an opportunity to ascertain the true pronunciation and definition of any difficult words without reference to a Dictionary.

Likewise the DEFINITION INTRODUCTION to Murray's Reader. "Amidst the multitude of new school books which the love of novelty, the vanity of authorship, and the desire of gain, obtrude upon the public, we have seen none that, in our estimation, are *superior*, and but few that are *comparable* to those deservedly popular and useful works compiled by the celebrated LINDLEY MURRAY, a man who devoted his time and talents to this object, and who, from the example of a virtuous life, the elegance, the purity, and the moral tendency of his writings, and his efforts to fix, improve and adorn the English Language, may justly be regarded as the benefactor of the human race.

This *Introduction* like the *Definition Reader*, is improved by the addition of a *vocabulary* of the most important words prefixed to each section; which gives the pupil an opportunity of ascertaining their pronunciation and definition, without that obstruction to good reading, which is so often experienced by the young scholar, in a book where the words are divided and accented in the body of the work.

One great objection to the introduction of a new book, is obviated by the present publications which, with the exception of the Vocabulary, conforms to the edition now in use; thus giving an opportunity to introduce them as each scholar may become in want of a new book, instead of requiring the whole school to throw aside their old books at once, and purchase new.

The Journal of Education says "The Introduction is full of simple, natural, and interesting pieces. It is we think the best juvenile selection in the English language. It produces moreover a fine animation and an intelligent style of reading, which are great aids to general improvement."

"The present edition of this useful work, has an important addition to recommend it, as mentioned in the title above."

Likewise, a new edition of *Smiley's* GEOGRAPHY and ATLAS—besides the usual Maps this edition has a map of Mexico, with the recent divisions into states and territories, and a Map of Mexico, with the recent divisions into States, and a Map of the West India Islands.

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Nov. 24. oop 2m.

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Manufacturers of Bottles and Engravings, are cautioned against the manufacture of bottles, or the engraving of plates, which may aid this imposition on the public, as they will expose themselves to prosecution.

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CONTENTS.

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INTELLIGENCE. The Unitarian. Massachusetts Society for the Suppression of Intemperance. Boston Sunday School Society. Dedication and Installation at Saco. Dedication at Lechmere Point. Ordination at Stoughton. Edition of the New Testament. Massachusetts Evangelical Missionary Society. Mr. Adam, of Calcutta. Obituary.

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